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Vol. 4.

SOME
ANIMADVERSIONS
ON THE
SUPPOSITION, &c.

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SOME
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ON THE SUPPOSITION OF THE
SCRIPTURES

BEING THE ONLY PRINCIPAL AND PERFECT RULE
TO
SALVATION;

Which are no way intended to lessen any real respect due to them,
but to provoke the Professors of Religion to an impartial Inquiry
after, and Attention to, that which is and ever was

The Living, Ancient, Unalterable, Universal Rule, viz.

THE SPIRIT, LIGHT, OR GRACE,
OF OUR LORD AND SAVIOUR JESUS CHRIST.

BY RICHARD MORRIS, of RUGELY, Staffordshire.
Written about the Year 1742.

1 John ii. 27. "Ye need not that any Man teach you: but as the same
pointing teacheth you of all things, and is Truth."

R. BARCLAY's Apology, page 86. "We also are very willing
to admit it as a positive certain maxim, That whatsoever any do,
pretending to the Spirit, which is contrary to the Scriptures, be
counted and reckoned a delusion of the Devil."

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ANIMADVERSIONS

ON THE DECISION OF THE

SCOTLAND

AND THE ONLY IMPERIAL AND PERFECT NOTE

BY



THE RIGHT HONOURABLE

WILLIAM PITT, ESQ.

SECRETARY OF STATE

IN PARLIAMENT

AND IN THE HOUSE OF COMMONS

IN THE YEAR 1791

BY

JAMES HAMILTON, ESQ.

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INTRODUCTION.

THE following Tract came but lately under my notice, although it is more than fifty years since it was written. It is at this time uncertain, whether or not the Author intended it for publication ; but as it seems to me to point out, not only what the scriptures are, but, with much force and perspicuity, to prove what they are not, I have apprehended that its circulation might be of general service.

By affixing to those writings, the title of THE WORD, I think the honour of Christ, to whom it is strictly appropriate, hath been derogated

from, and deism, if not atheistical infidelity promoted.

But, while it is of importance that the Scriptures be not characterized by an appellation which has a tendency to limit the judgment concerning them, and divert the attention from Him, whose Name is called *The Word of God*," and who alone can open the understanding profitably to read them, it is also important that they be held in just estimation.

Besides informing us of the works of creation and Providence, they convey to us the history of Christ, his sufferings, death, and resurrection; they also set forth the interest we have in Him, our Saviour, and the means by which the redemption of mankind, from the guilt and punishment of sin, is to be accomplished. Instead then of

INTRODUCTION.

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deavouring to invalidate and lay them waste, as is become the practice of many of later time, there is great cause to acknowledge the divine goodness in their preservation, and to receive them as a treasure, for the right use of which, those, who have the privilege of reading them, will be held accountable.

MORRIS BIRKBECK.

Wanborough, First Mo. 27th,
1798.

INTRODUCTION
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MORRIS BIRKBECK

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1st. **I**F the Holy Scriptures be the rule, I desire to know, whether all, from the beginning of Genesis to the end of the Revelations, be the rule; or only some part of them be so? I say, is all that relates to the laws of Moses, the genealogies, all that Job's friends said, the rule? * For God's wrath was kindled against them; and Job himself had darkened counsel by words without knowledge.^b And Paul said,^c "But I speak this by permission, and not of commandment." And again,^d "But to the rest speak I, not the Lord." Again,^e "Now concerning virgins, I have no commandment of the Lord: yet I give my judgment." Now may it not be well to consider how much Paul spake, and not the Lord; and whether that be as

* Job xlii. 7, 8. ^b Ibid. xxxviii. 2. and xlii. 3. ^c 1 Cor. vii. 6.

^d 1 Cor. vii. 12. ^e Ibid vii. 25.

necessary a part of the rule, as what the Lord gave him commandment to speak : but if all and every part is not the rule, then, whether it be not necessary to know which words are the rule, or a part of the rule, and which are not ?

2d. If the whole Bible, or the greatest part of it, is affirmed to be the rule, let it be considered, whether all those who hold the whole, or greatest part to be so, ought not to have it ready by heart, or in their mind, to direct them on all occasions ? Or, if they are short of that, whether they are not short of their rule ?

3d. If we should allow, that some of the most learned and studious therein, have the generality of the Scriptures in their minds ; yet I would ask who, or how many amongst these men, understand perfectly the sense and meaning of them all ; or so much of them as are taken for the rule ?

4th. If the twenty-six bishops of this kingdom, should take upon them to give their particular senses of all the Scriptures, can it be presumed but that they would vary very much in their sentiments upon many, if not most parts of them ? See Sec. 43, 44

5th. If they give different interpretations of

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THE ONLY RULE TO SALVATION. II

them, those different interpretations cannot all be right, and if all be not right, and certainly agreeable to the mind of God, and intention of his Spirit that dictated them; then those so interpreted and understood, I presume, cannot be a perfect rule to those that so understand, or rather misunderstand them.

6th. Now, if from the considerations abovesaid, it may reasonably be concluded, that the whole Scriptures, and every part, are not the rule to the abovesaid learned men; then, how much of them may be supposed to be the rule to the unlearned laity, so called?

7th. If it be presumed sufficient that some of the learned clergy, so called, or ministers, understand the whole, or such part as is taken for the rule, and that the laity learn it at their lips; how shall the laity know which of the various senses of these learned men is the right (seeing what these receive from them must be the rule to the laity) while the learned disagree so much among themselves?

8th. If it be thought the laity may safely depend on the learning and integrity of the clergy, so called, or teachers, in telling them what is their rule (which is much the same as taking the clergy

or teachers for their rule), what necessity is there for the laity's having or reading any bible at all?

9th. If it be granted that some part or parts of the Scriptures are a sufficient rule, I would ask how far these texts following, or any one of them, falls short of a rule? viz. ^f "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." ^g "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep thyself unspotted from the world." ^h "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." ⁱ "And he (the lawyer) answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." And he (Jesus) said unto him, Thou hast answered right: this do, and thou shalt live."

^f Micah vi. 8. ^g James i. 27. ^h Mat. xxii. 37, 38, 39, 40. and Mark xii. 28, 29, 30, 31. ⁱ Luke x. 27, 28.

“For this, Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, ‘Thou shalt love thy neighbour as thyself.’”
 “Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.”¹ “For all the law is fulfilled in one word, even in this; ‘Thou shalt love thy neighbour as thyself.’” I ask whether one or two of these texts may not amount to a sufficient rule; if we must have a written rule?

10th. Now, though we freely acknowledge the Holy Scriptures, giving them preference to all other writings in the world; and consequently must acknowledge the testimony borne by them: “Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope.” And, “The Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus,” &c. Yet that *they* are not, but that an inward living one is, the principal, perfect, universal rule and guide, may abundantly

Rom. xiii. 9. ¹ Mat. vii. 12. ¹ Gal. v. 14. ² Rom. xv. 4.

² 2 Tim. iii. 15.

appear from many texts of the same; as 1 John ii. 20, 27. John vi. 45. Rom. viii. 16. 1 John iii. 24. Jer. xxxi. 31, 32, 33. John xvi. 12, 13. 1 Cor. ii. 6 to 15.

11th. For if it be impossible to give a blind or deaf man a true idea of colours or sounds, by any outward descriptions of them: then neither can any outward description or verbal testimony alone, give any man a true knowledge of the things of God. See Sect. 42, 43, 44.

12th. For it will be readily granted me that words, or descriptions of things, are not the things themselves; Therefore, though the Scriptures tell me, that "all the law is fulfilled in one word (love)" "even in this, Thou shalt love thy neighbour as thyself;" yet by this word, love, I do not know what love is; nor do I find how truly to know it (intuitively,) and that I dwell in it, by any Scripture, (outward I mean) as such.

13th. It is possible some may presently judge me very ignorant for making the afore said confession; but I would desire such to consider the thing over again, and tell me how they come to know what love is, and how it operates in them; in what degree; and to what person and thing; and

* Jer. xii.
* Lev.

whether in such measures and upon such principles as God will approve of: I say, let them examine whether they know this by some outward writing, or from an inward principle or sense.

14th. The Scriptures tell us, we should do, or not do, such and such things; but do not (what if I should say, cannot) tell us what we do: which is what is called by some, *de jure*, and *de facto*. S. FISHER'S Works, 746.

15th. The Scripture, indeed, saith, ° “Be not proud.” ° “Beware of covetousness,” ° “which is idolatry.” ° “Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” ° “Thou shalt not hate thy brother in thine heart.” ° “Thou shalt love the Lord thy God with all thy heart.” ° “Thou shalt love thy neighbour as thyself.” ° “Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” Which things no outward testimony can give me the true knowledge of; as is said, Sect. 12, 13.

° Jer. xiii. 15. ° Luke xii. 15. ° Col. iii. 5. ° Mat. v. 28.
° Lev. xix. 17. ° Mat. xxii. 37. ° 39. ° I Cor. xiii. 3.

16th. Seeing then, that the true knowledge and observation of these things, with many more, exceedingly concern our everlasting well-being; it is very necessary we should have something near, whereby we may certainly know whether we are guilty of the things forbidden; and in the practice of those enjoined.

17th. But the Scriptures cannot tell me whether I am proud, covetous, I lust, hate, or love God with all my heart, and my neighbour as myself: have such charity as the giving the body to be burned is no certain sign of, &c. That I say, which shews me these things truly and intuitively, must be some living principle, even in the mind or heart: viz. the light, spirit or grace of God; to which the Holy Scriptures do amply witness; (for which see Sect. 10.) and without the guidance of this light, spirit, or grace, the Scriptures may truly, without disrespect, be esteemed as a dead letter. See Sect 42. 44.

18th. Some may think they have an answer for this ready enough; and tell us that the light of nature, or a natural conscience, reason, or the heart of man, is sufficient to shew us these things, and obviate these difficulties.

19th. But whatsoever is able to determine these weighty affairs, on which our salvation depends, ought it not to be something that is certain and cannot err, and therefore may be relied on?

20th. Now, is this any honour to God, his grace, or spirit, that natural reason, the light of nature, natural conscience, &c. should have the preference to his heavenly light and spirit, as a more certain guide to be depended on? Is not the heart of man said to be ^v "deceitful above all things, and desperately wicked, who can know ^{it}?" ^x "And that every imagination of the thoughts of his heart was only evil continually."

21st. So that the Scriptures are so far from directing us to examine, interpret, and understand them, by any of the faculties of man in his own nature; that they not only give us the abovesaid warnings, but further tell us, ^v "God" saith Paul, "hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but

^v Jer. xvii. 9. ^x Gen. vi. 5. ^v 1 Cor. ii. 10, 11. 14.

"the spirit of God.* But the natural man, receive-
 "ceiveth not the things of the spirit of God; for
 "they are foolishness unto him; neither can he
 "know them, because they are spiritually dis-
 "cerned." See more, Sect. 42, 43, 44.

22d. No doubt but Paul here spoke of men
 who had natural reason; and so no question had
 Christ's disciples when he told them, "I have yet
 "many things to say unto you, but ye cannot
 "bear them now. Howbeit, when the spirit of
 "truth is come"—It seems they wanted the further
 assistance and openings of the spirit; but were
 not directed to their natural reason or abilities.
 The apostle Paul also further sheweth the inability
 of man's wisdom, "For it is written, I will de-
 "stroy the wisdom of the wise, and will bring to
 "nothing the understanding of the prudent. Where
 "is the wise? where is the scribe? where is the
 "disputer of this world? hath not God made
 "foolish the wisdom of this world?" And the
 same apostle saith, "The Spirit itself (not natu-

* Now we have received, *not the spirit of the world*, but the
 spirit, which is of God; that we might know the things that
 are freely given to us of God.

* John xvi. 12, 13. * 1 Cor. i. 19, 20. * Rom. viii. 16.

“ral light, reason, &c.) beareth witness with our
“spirit, that we are the children of God.”

23d. But it is usually objected, that there is
great danger in pretending to any inward divine
light or spirit; because satan himself is, or may be
transformed into an angel of light: grant this, but
—What then; does satan never pretend to reason
too; and is there no possibility of his deceiving
men under a pretence of that?

24th. How will such be secured from satan’s
making use of Holy Scriptures also, to impose upon
mankind? for that has been one of his attempts,
even upon our Saviour ^c himself. And I am per-
suaded, such as make the objection will grant, that
satan is not wanting in this day to deceive persons
of differing persuasions, by allowing them to pre-
tend a value for the Holy Scriptures; while he
leads them into a wrong application and sense of
them.

25th. Christ, speaking of the good shepherd,
and of the hireling, the thief, the robber, ^d saith,
The sheep follow him (the shepherd) for they
know his voice; and a stranger they will not

^c Mat. iv. 3. 6. ^d John x. 1 to 4.

“follow, but they will flee from him; for they know not the voice of strangers.”

26th. Now, for any to suppose they may know the voice of the good shepherd from the voice of strangers or hirelings, by comparing their doctrine with the Scriptures, how shall such be assured they do not err in the examination or comparison? Who shall be judge in the case? the Scriptures cannot, and must differ. The question then is, Whether those doctrines expressly or virtually agree with the doctrine delivered in the Scriptures; so that there is a necessity for a third thing to make the examination, and that can be nothing less, or else, but the spirit of God, which gave forth the Scriptures, that can determine this point; for is not “the heart deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart; I try the reins,” See Sect. 12, 20, 21, and Christ foretold of false Christs and false prophets that should arise; and should shew great signs and wonders, insomuch that, if it were possible, they should deceive the very elect. †

27th. So then, there is no safety, no assurance of the things belonging to the kingdom of God

* Jer. xvii. 9, 10. † Rev. xiii. 14—16.

knowledge of him, but by being taught by the comforter, & "by the teaching of the anointing."

"But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is Truth, and is no lie: and even as it hath taught you, ye shall abide in him."

28th. This therefore has been and is the universal rule or guide, with respect to all times and places when and where the Scriptures of the Old and New Testament never came or were known, as well as where they are: ¹ "The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen. —all the ends of the earth have seen the salvation of our God." ² "The Lord is good to all: and his tender mercies are over all his works." "In the beginning was the word, and the word was with God, and the word was God." ³ "In him was life, and the life was the light of men." "That was the true light, which lighteth every man that cometh into the world." ⁴ "And this is the condemnation, that light is come into the

John xvi. 12, 13. ¹ I John ii. 20, 27. ² Psalm xcvi. 2, 3.

³ ib. cxlv. 9, ⁴ I John i. 1. ⁵ 4. ⁶ 9. ⁷ John iii. 19, 20.

"world, and men loved darkness rather than light
 "because their deeds were evil. For every one
 "that doth evil, hateth the light, neither cometh
 "the light, lest his deeds should be reproved.
 "But the manifestation of the spirit is given
 "every man to profit withal." * "For the grace
 "of God that bringeth salvation, hath appeared
 "all men." * "Therefore, as by the offence
 "of one, judgment came upon all men to condemn
 "nation, even so by the righteousness of one, the
 "free gift came upon all men unto justification
 "life." * "For as in Adam all die, even so
 "Christ shall all be made alive." * "After that
 "I beheld, and lo, a great multitude, which no man
 "could number, of all nations, and kindreds, and
 "people, and tongues, stood before the throne, and
 "before the lamb, clothed with white robes, and
 "palms in their hands." * "Then Peter opened
 "his mouth, and said, Of a truth I perceive that
 "God is no respecter of persons: but in every
 "nation, he that feareth him, and worketh righte-
 "ousness, is accepted with him." * "For which cause
 "the Gentiles which have not the law, do
 "nature the things contained in the law, though
 "having not the law are a law unto themselves,
 "which shew the work of the law written in their

* I Cor. xii. 7. * Tit. ii. 11. * Rom. v. 18. * I Cor. xv.

* Rev. vii. 9. * Acts x, 34, 35. * Rom. ii. 14, 15.

hearts; their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." "Some of their own poets said" that "In him (i. e. in God) we live and move, and have our being. " "

29th. I shall willingly grant that the Christians have had the advantage of the Gentiles, as Paul said concerning the Jews; and that, * "much every way; chiefly, because," saith he, "unto them were committed the oracles of God:" (which may well be referred to the dispensation of Moses; and his antitype Jesus Christ) which the Jews had, and we have received the advantage of, more than the heathen: † although every speech from God in the heart of man, may be truly called the oracle of God.

30th. Let it then be allowed, that the Christian world has received five talents, and the Gentiles but two or one; ‡ the question then is, Whether two talents, or one, is not capable of improvement and advantage, to the salvation of the soul that honestly joins with the blessed efficacy of it? § "There is one glory of the sun, and another glory of the

* Acts xvii. 28. † Rom. iii. 1, 2. ‡ Acts vii. 38.

§ Mat. xxv. 15, & seq. ¶ 1 Cor. xv. 41.

“moon, and another glory of the stars; for one
“star differeth from another star in glory.”

31st. But it is an hard thing for many Christians to conceive how the Gentiles should come to salvation (though they would willingly exercise charity towards them) seeing they lack the benefit of the Holy Scriptures, and the advantage of the learned to explain them; and to draw from thence, and their own conceptions, the necessary Christian creeds; whereby they might have a true knowledge of God, needful to their salvation.

32d. Of such I would ask, how they are assured many of them have not as true knowledge of God as many of those called Christians? and if some of them have a true knowledge of him, in some measure, what reason there is to be given why the rest might not have such knowledge, if they did not wilfully reject it? as many called Christians do, to their own condemnation. Consider Sect. 28.

33d. If we were to judge by the fruits of both sides, one might reasonably think that many of each of them, both Christians and Heathens, had not much knowledge or belief of God Almighty.

34th. Nor is it reasonable to conclude that

those who can talk most of God, and declare their belief of him in the most copious manner, and the most scholastic method and terms, know most of him; for it were no hard matter to teach not only that called the apostles' creed, but the Athanasian Creed, to a very ignorant and wicked professor of Christianity, or a Heathen.

35th. This then being evident, I would ask any one, of what extent the confession, or how large particular the creed, must be, to answer the expectation of such as question the means of salvation afforded to the Heathen?

36th. That we or they may have ground to believe they are in a capacity of salvation, must they believe and understand the creed of Athanasius, and every article thereof; as delivered in the liturgy of the church of England? which says, that "Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith, except every one do keep whole and undefiled, without doubt shall perish everlastingly." Surely every understanding man must grant this an hard lesson, even respecting the trinity itself, as it is here expressed; which the learned have been, and yet are, at irreconcilable odds about, though under the same profession and community: so that, if

what they there further say be true; viz. that "therefore that will be saved, must thus think of the trinity;" what a doubtful condition will very many of their own church be in, as well as the Pagans and Mahometans! Yet the church of England seems to have charity towards all that die in their communion; saying "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground;—in sure and certain hope of the resurrection to eternal life."

37th. From what is above observed, it seems necessary to make some abatements, for truth and charity's sake; and then I desire to ask, whether that called the apostles' creed be sufficient to express one's belief by?

38th. If this be expressive enough (though I judge man's belief and knowledge of God cannot be too large) I query whether every word or article of that creed be necessary, I mean absolutely necessary to salvation? If it be said, they are; then what must we suppose will become of all those in every parish or congregation, who have not an orthodox apprehension of every article therein contained? which may reasonably be supposed to be

small number of (otherwise supposed) honest Christians : for instance, how many senses should we meet with, if a whole parish were singly asked, privately, how that article is to be understood, which says concerning Christ, that, " He descended into hell ? " other instances might be offered, which I shall omit at present.

39th. From what has been said, I conclude it will be a very nice undertaking, for any man or society to determine precisely the number of articles and extent of that creed, without which a man cannot be saved ; unless they satisfy themselves with composing a very short one ; of which Paul, no doubt with divine assistance and charitable caution, gives an excellent example : speaking of the wonderful efficacy of faith in God, he saith, ^b " But without faith it is impossible to please him ; for he that cometh to God, must believe that He is, and that he is a rewarder of them that diligently seek him."

40th. This is one apostle's creed, which is sufficient, or it is not sufficient. If it be sufficient, then many an honest, though unlearned, Christian may agree to it ; and so, I doubt not, may many that are esteemed Heathens too : If it be not suffi-

^b Heb. xi. 6.

cient, then who shall have the privilege of making it perfect? Shall one man or many? If one, then who shall he be; and how comes he to that pre-eminence? If many, whence must they have the authority?

41st. If the persons could be agreed on to make a creed, and they could also agree on terms and articles, the more they make them, the harder would be, both for themselves and others, to subscribe to: but if they should be put to give their senses to those terms and articles, how various they would manifest themselves to be, experience has not a little shewn.

42d. Or if many or all of them should agree not only on those terms and articles, but explanations too; yet I presume it impossible to prove, when any two of them had ideas alike correspondent to those terms; nor, if they should, do I judge possible they can be right, except they receive the truth by divine revelation; if we believe the testimony of Christ, who said "No man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

• Mat. xi. 27.

3d. Some, perhaps, may say, that Jesus Christ, revealed the Father to us, in and by the Scriptures; but such ought to consider, that to read dry sayings there concerning him,^d is short of revelation. How long may a man read there of heaven and hell, before he knows what or where they are? And is not God as incomprehensible? Those that make that answer should mind well, that words are not ideas; nor ideas the things themselves. See Sect. 11 to 17.

4th. Christ saith to his disciples, . “ Whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” This was not by the letter; nor did any that saw Jesus himself in person, and the miracles he wrought, believe, ^f “ For neither did his brethren believe in him.” ^g “ From that time many of his disciples went back, and walked no more with him.” Which may be justly imputed to their neglect of the inward revelation of God to the heart; for, what else was wanting? not Reason nor the Wisdom of this world. What says Paul?^h

John vii. 17. Matt. xiii. 11, 12, 13. ^e Matt. xvi. 15, 16, 17.

^f John vii. 5. ^g John vi. 66. ^h 1 Cor. i. 20.

"Where is the wise? Where is the scribe? Who
 "is the disputer of this world? hath not God made
 "foolish the wisdom of this world?" adding
 "ther, ¹ "Howbeit we speak wisdom among them
 "that are perfect: yet not the wisdom of
 "this world, nor of the princes of this world, that come
 "to nought. But we speak the wisdom of God
 "in a mystery; even the hidden wisdom which
 "God ordained before the world unto our glory
 "which none of the princes of this world knew
 "for had they known it, they would not have
 "crucified the Lord of glory. But as it is written,
 "Eye hath not seen, nor ear heard, neither
 "entered into the heart of man, the things which
 "God hath prepared for them that love him.
 "God hath revealed them unto us by his Spirit
 "for the Spirit searcheth all things, yea, the
 "things of God. For what man knoweth the
 "things of a man, save the spirit of man which
 "is in him? even so the things of God knoweth
 "no man, but the Spirit of God. Now we have
 "received, not the spirit of the world, but the
 "which is of God; that we might know the things
 "that are freely given to us of God. Which things
 "things also we speak, not in the words of
 "man's wisdom teacheth, but which the
 "Ghost teacheth; comparing spiritual things

spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Sect. 11. to

Though I have repeated some texts here that are contained in Sect. 21 to 22. foregoing, I judge they need not be thought superfluous, the case requiring them to be inculcated.

5th. To conclude; by what has been said it appears, That the Bible, or Holy Scriptures, that we now have (and neither more nor less), cannot be THE Rule and Standard of Truth, whereby things relating to Divine affairs are to be proved and tried: but that we must depend on some other thing, which is abundantly testified of, those holy Scriptures, which we yet enjoy the comfort of; some texts, as evidences thereof, are referred to in Sections 10, 24, 27, 28. 43, 44. or as the whole world has need of salvation, and consequently of a Saviour; so God is willing all men should be saved, and come unto the knowledge of the truth.^k Therefore Christ gave himself a ransom for all.^l Now though nothing were outwardly written for the upholding of the Devil's kingdom, few or none will doubt but he is able and ready to teach, and draw by his inward

^k 1 Tim. ii. 4. ^l Ver. 6.

suggestions, abundantly to those things that are wicked: so if we do not allow that God, by his holy Spirit, is as able and ready to teach, and draw, by his inward directions and divine Grace, out of wickedness into righteousness, where outward writings are wanting, then we should insinuate that God is not so much concerned to save as the Devil is to destroy; nor would the remedy be as extensive and efficacious as the disease; which, how absurd, if not blasphemous, a thing were it to suppose!

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